

...THE...
CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xiii: 32.

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EDITORIAL NOTES.

THE apostle Paul was one of the greatest men that ever lived. He was inspired of God, but apart from that, he was as human as the rest of mankind. The chief of sinners he called himself, but when he learned what Christ the Saviour had done for him by His atonement, leaving the things that are behind—mistakes, transgressions, sins—he began a new life and pressed on in the work God had given him to do. No one ever had more trials and troubles. Beside the persecutions, imprisonments, stripes and sufferings of all kinds that he endured, he tells the Church at Corinth that, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands." And to the Philippians he writes, "I know how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Men in all periods who have gained distinction or attained success had to overcome difficulties, but they attributed their achievements

to certain innate qualities—a masterful mind, a dogged perseverance, etc. Not so with Paul. "I can do all things through Christ, who strengtheneth me." And trusting in that strength he wrought wonderful works that have made his fame immortal. He could say, as he contemplated the final scene, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." That is what Christianity does for human beings. "And not to me only," continues Paul to Timothy, "but unto all them also that love his appearing." The promise is to those who are "doers of the word, and not hearers only." When Christians work for the glory of God their reward is certain; "their works do follow them." We are compassed about with a great cloud of witnesses that the faith which worketh by love shall win immortal glory. "He that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not."

"So Little Done; So Much to Do."

Those are said to have been the last words of a great man who died in South Africa last month, and who left the greater part of his vast wealth for secular education. Though the son of a clergyman of the Church of England, Cecil Rhodes was not a religious man, and of the \$30,000,000 which he possessed nothing is bequeathed to advance the cause of Christ in the world. Despite his great success as an "empire builder," his soul was not satisfied. How could it be when he could take with him nothing out of the world? How well he summed up the life of every successful man of this world—"so little done; so much to do." The soul of the worldly wise is never satisfied. What seems to have been grasped escapes like an elusive dream. It is not so with the Christian in whom the love of country—which characterized Mr. Rhodes—is merged in the love of God. "He first loved us;" and whatever good is done by those in whom that love is manifest is not a "little" thing. The "mite" and the "cup of water" given in Christ's name received the divine sanction and blessing. When the millionaires are truly converted to Christ they will say at last, "so much done; so little to do," for "it is God that worketh in us to will and to do." Blessed are they who can say with Paul, "I am now ready to be offered, and the time of my departure is at hand." The empires and kingdoms of this world shall pass away like the world itself. "But he that doeth the will of God abideth forever." It is the Lord Himself who said: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent."

A Society Like the Jesuits.

In his purpose to carry out his plans for extending the British empire and to bring closer together the three great Protestant nations of the earth, England, the United States and Germany, Cecil Rhodes desired that a great society modeled after the Jesuits should be formed. He was not an admirer of the Jesuits, but he perceived that the power of the Roman Church was centered in a body perfectly organized like the famous society. He knew also that the Jesuits are forever plotting against the Protestant governments of the earth, and he thought it would be a good thing to fight fire with fire. It may be that such a society will be formed some time. But it would not pursue the devious methods of the Jesuits nor discard the decalogue in its constitution. One of its first duties—though doubtless not contemplated by Mr. Rhodes—should be to encourage the movement away from Rome in every country and strengthen the hands of those who are now contending against the Jesuits. But the politicians whom Mr. Rhodes appointed executors of his will would not assent to that part of the program. The idea, however, is a good one, and Christian people who know what the Jesuits are by uniting in prayer and co-operation could accomplish great things. It would be for God and country. The Jesuits are the enemies of the liberty wherewith Christ has made His people free, and they have no country. Catholics who have been entangled in the yoke of bondage, and by the grace and mercy of God are now free, would form no inconsiderable part of a society to offset the work of the Jesuits.

Purging the Roman Church.

It is said of M. Waldeck-Rousseau, the French Premier, whom the clerical party at the instigation of the Jesuits will endeavor to defeat at the elections, this month, that his most successful work has been to carry through the French parliament the bill for the regulation—practically the expulsion—of the religious orders and the supervision of the monastic holdings, which amount to hundreds of millions of dollars—"a purge which has to be administered every so often in all Roman Catholic countries," says the *New York Evening Post* of March 25. Catholic nations and Catholics individually in their desire to be rid of Romanism do not receive the support they expect from Protestant countries. Nevertheless they continue to administer a "purge," and strong doses frequently repeated will ultimately effect a cure—or kill the patient.

Catholics in New England.

A dozen Irish Catholics are mayors of New England cities this year. Some are men of education like General Patrick Collins, of Boston, others are workingmen like Mayor Hurley, of Salem, Mass., Dennis Mulvihill, of Bridgeport, Conn., and Ignatius Sullivan, of Hartford. When the latter was elected this month, the bands played "The Wearing of the Green" through the streets. Hartford is said to be the wealthiest city in the United States in proportion to population. The manufacturers who employ the Roman Catholics are Protestants of the most tolerant type who see nothing but what is good in the Roman system—until they are forced

to doff their hats to his honor, the Irish Mayor. The *New York Sun* reports an encounter between Mayor Mulvihill, of Bridgeport, and Mr. Phelan, a prominent business man, of whom the mayor said: "He's one o' the high-toned Irish; I've got no use for 'em." Meeting the mayor on the street, Mr. Phelan bowed to him.

"I don't want you to talk to me on the street or anywhere else," shouted "his honor." "I don't want to know you at all."

"I can assure you, Mr. Mayor," retorted Mr. Phelan, "I was not bowing to Dennis Mulvihill; I was bowing to the chief magistrate of this city. I bowed out of respect for an office that has been graced by worthy men in the past, and will again be graced by good men in the future." Then Mayor Mulvihill got very angry and swung his umbrella like a shillalah.

Pastors and members of churches in New England who desired to hear of the work for the conversion of Catholics and the best means of reaching those people with the Gospel have been opposed by the wealthy members of the churches who did not want anything to be said "against the Catholics." It was no use to tell them that Mr. O'Connor's work was "for the Catholics." They said the Catholics were opposed to him, and that was enough. "There are none so blind as those who will not see."

No wonder the Pope should boast of the power and strength of his church in the United States. It is not the mere numerical force that he controls that gives him power in this country, for the Roman Catholics are only one-eighth of the population. It is the complacency of Protestants.

Troubles In Ireland.

THE verdict of history is that the Roman Catholic Church has caused trouble in every country where "Rome rule" has prevailed. It has kept the people in ignorance, and the civilizing influences that have lifted up Protestant nations have had no effect upon the Roman Catholics. Ireland is the most distressful country in this respect. The Church of Rome has been a blight on that island. That is conceded by all historians and by every impartial observer. The priests are to blame for all the agitation that continually disturbs that country. The politicians are merely the tools of the priests.

But here and there in that unfortunate country a priest who is an honest man rises up to denounce the evil practices that have made Ireland a by-word and reproach among civilized peoples. It is a pleasure to find a namesake and relative of ours among such priests, and to see that the scene of his operations is in a locality that was familiar to us in boyhood. The following dispatch from Cork, Ireland, appeared in the *London Times*, February 17, 1902:

With one or two notable exceptions the Roman Catholic Bishops in their Lenten Pastorals have refrained from denouncing or discouraging in any way the practice of boycotting, which is again being resorted to by the votaries of the United Irish League. The same accusation cannot, however, be made against the minor clergy. The Rev. Denis O'Connor, curate of Ballyduff, county Kerry, speaking from the altar, has denounced in vigorous terms two agrarian outrages recently committed in the district. One of these—the posting of a threatening notice—he characterized as a murderous document. In the other case, it must, he said, have been due to the interposition of Providence alone that the work

of the incendiary was not attended with more disastrous results. The reverend gentleman called upon his congregation to give every assistance in their power to the officers of the law, so that the miscreants might be brought to justice. He also strongly condemned the cowardly practice of boycotting, pointing out that the head of their Church, Pope Leo XIII, had condemned that system as "immoral." He traced the source of this "hellish work," and declared he could not understand how any respectable man could remain a member of such an organization.

As the bishops and politicians are partners in the "hellish work," the young priests whose consciences are not scared will be persecuted and harassed for their efforts in the cause of righteousness and honesty. We hope that O'Connor will persist in his course and continue in the good way until the light that shineth from heaven shall enter his soul and he will declare his freedom from the bondage of Rome. Should he come to this country he will receive a cordial welcome in Christ's Mission, and as it is evident that he is a brave, manly fellow, he will find that a career of usefulness and happiness awaits him.

Hope for Ireland.

There are Catholic laymen also in Ireland who do not fear to speak the truth, like Counselor Michael J. McCarthy of Dublin, whose book, "Five Years in Ireland," has stirred the people of Great Britain. Mr. Frank Hugh O'Donnell, who was a conspicuous member of the English Parliament from Ireland, in a published letter on the question of a Roman Catholic university for Ireland to be established by the English Government, said:

Like most educated Catholics of my acquaintance, I prefer, infinitely prefer,

a genuine university of united education for Catholics and Protestants, with proper safeguards for conscientious beliefs, rather than any of the schemes for a clerical and Jesuit university which may have been put forward by the Irish Catholic bishops without any consultation or authority of the Irish Catholic laity. I have the greatest respect for the clergy within the clerical sphere. Their intervention in the field of lay activity and learning is usually injurious, and has often been disastrous. There is not a single Catholic government of the world which has established and endowed a clerical university for Catholic laymen. I speak of modern Europe. In ancient days all universities were clerical, and nowhere did they preserve Catholic religion and society. Personally, I have none but the warmest feelings of sympathy and affection for my Protestant and Presbyterian teachers and comrades of old Queen's College days. Nine Catholics in ten among the educated classes will welcome common education with their countrymen, as English Catholics enjoy it at present at Oxford and Cambridge. * * *

I ought to add that, for myself and many of my Catholic friends, the gross mismanagement of Catholic University College (in Dublin) by our episcopal trustees, and their surrender of it without consulting the Catholic laity to the nominees of the Jesuit order, have filled up the measure of our dissatisfaction. As priests and preachers the Jesuits present high attainments, but their politics and casuistry are reactionary and intolerant to the last degree. They own no responsibility except to their general at Rome. Their system of education in a score of Catholic countries has produced fanatics or infidels. They are everywhere a danger to national union.

There is hope for Ireland and every other Catholic country when educated men like Messrs. O'Donnell and McCarthy can write of the Roman bishops and Jesuits in that way. All Christians who know what the Roman

Catholic Church is, should encourage those Catholics who are groaning under its awful yoke and desire to break away from it. The liberty that all men love is opposed to that system. God is against it, and He will bless those who withstand it and help its victims to be delivered from its evil influence. Come out of her, is the command of God.

PROTESTING PRIESTS.

IT is a hopeful sign of the times that many priests are heroically striving to purify the church of Rome. For the past two years priests in Colorado have been complaining of their bishop as a tyrant and maladministrator, and he promptly suspended two of them. They appealed to Cardinal Martinelli, the papal delegate at Washington, but he sided with the bishop. Then one of these suspended priests went to Rome, to lay the case against the bishop before the Pope, or, failing to reach him, before the officials of the Propaganda. This priest, Rev. John Cushing, has been in Rome now nearly a year, and in sheer desperation he has written to the *New York Herald* the following letter which appeared in its issue of March 15, 1902:

CATHOLIC PRIEST PROTESTS.

System of Bureaucracy Makes Vatican a By-word for Secret Tyranny.

TO THE EDITOR OF THE HERALD:—

In view of the system of bureaucracy and the exclusive oligarchy established here, which make Rome and the Vatican a by-word for secret tyranny, there is no hope of emancipation or redress for the aggrieved clergy and people except in the fearless criticism of a free press. Help must come from outside.

If we dare remonstrate against the abuses we all see and deplore, we are at once anathematized and excommunicated. I believe

you will earn the gratitude of thousands of priests and people in the United States by throwing a little light on the dark and secret methods of Roman Church administration.

JOHN CUSHING,
Priest of the Diocese of Denver, Col.
ROME, Feb. 24, 1902.

FATHER CROWLEY STILL FIGHTING.

The Chicago papers of March 13 had long reports of further developments in the case of Father Crowley, of that city, who was excommunicated last Fall for his vigorous denunciation of Bishop Muldoon and Archbishop Feehan of that diocese. Muldoon, he said, was an immoral man, and Feehan was a weak tool in the hands of the corrupt priests of Chicago. A full history of the case, written by a Chicago priest, was published in the December *CONVERTED CATHOLIC*. The bishops endeavored to have Crowley imprisoned, but they did not succeed, and a compromise was effected by which the ban of excommunication was removed on Crowley's promise to keep silent. He held his peace for three months, but as there was evidently no amendment on the part of the high ecclesiastics, he took the field again last month to wage war more vigorously than before against these wolves in sheep's clothing.

The press reports of March 10 announced that Father Crowley had officiated at a grand high mass in Father Hodnett's church in Chicago the previous day, and that Father Hodnett and a majority of the decent priests of that city would sustain Crowley. On March 12 Crowley called on Archbishop Feehan to talk over matters, but the latter would not see him. The *Chicago Tribune* report says:

"Father Jeremiah J. Crowley, recently excommunicated from the Roman Catholic church, and since restored, attempted to reach the presence of Archbishop Feehan yesterday in the Archbishop's residence at North State street and North avenue, and was refused an audience.

"After he had remained for ten hours in the reception room of the great house he was ejected by the city police, who were summoned by the priests. In putting him out the police formally arrested him, but he was not "booked" when taken to the Larrabee street station."

An influential body of laymen will support Crowley in his fight for decency and justice in the Chicago diocese, but they can accomplish nothing. Let them come out of that iniquitous system and become Christians like other Americans, and God's blessing will be upon them.

SINNERS CONFESS TO SINNERS.

Immediately after the Crowley case, in the same column of the *Chicago Tribune*, appeared the following item:

Four priests under the direction of Father O'Brien of the Cathedral of the Holy Name visited the County Jail yesterday afternoon and heard the confessions of those prisoners who wished to avail themselves of the opportunity for penitence. Communion will be administered to the penitents at a mass to be celebrated in the jail chapel at 8 o'clock this morning. Fifty-six prisoners, all men, have signified their desire to take advantage of the occasion. Improvised confessionals were provided in the jail chapel.

What a mockery! Crowley says the priests are greater sinners than the prisoners.

Romanism and Superstition.

Every intelligent person will say that there is much superstition in the Roman Catholic Church. Roman Catholics themselves do not deny it, but they say it is necessary in order to gain the attention of the common people, who must have some visible object to represent spiritual things. The average human being, they declare, cannot understand the spiritual life unless it be represented by some sensible thing. Hence the necessity of pictures and statues to illustrate the life of the soul and its communion with God. Their reasoning is fallacious when we consider that we have the Word of God for our guide in the Christian religion. In Paganism visible objects were necessary, but in Christianity we have "the evidence of things not seen." The Lord our God said: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath; thou shalt not bow down thyself to them nor serve them." Romanism is the survival or revival of the Paganism of the ancient Romans. The forms and ceremonies of the Roman Catholic Church were used by the votaries of Paganism in imperial Rome. It is a strange, a marvelous thing that for many centuries the sturdy races of western Europe, after they had been freed from the yoke of the Roman Empire, should have submitted to the superstitions of the Roman Church that had been adopted from Paganism. All superstition is superannuated religion. It affects the unthinking and unlearned. It is rejected by all who think and reflect. That is the case with Romanism.

An English gentleman, Rev. Arthur

Galton, who had gone over to the Roman Church from Protestantism, and after ten years' experience as a priest, has recently returned to the Church of England, declares that the people in every Roman Catholic country are drifting away from the Roman Church. While Protestantism is increasing, Romanism is declining. He says in a book just published—"Our Outlook Towards English Roman Catholics"—: "The whole tendency of the future appears to be slowly, though surely, setting away from the Papacy, as we have known it in the past and see it in the present."

Work for Priests.

One of the greatest difficulties that we encounter in the work of Christ's Mission is to find suitable employment for the priests who come to us. We do not want them to be especially favored in the employment which they may obtain, for we know by long and hard experience that there are no "easy jobs" to be had in New York city or elsewhere; and the priests whom we recommend, "after due trial," do not wish to be treated otherwise than on a fair footing. They are willing to work according to their capacity and adaptability. Many of them can only teach, and all the schools and colleges seem to be full of teachers. Those who have had a business training succeed very well, but such an opportunity to be useful and honest has been denied to most priests. A former priest cared for in Christ's Mission is a master of music and languages, and we hope to find employment for him.

LOVING KINDNESS OF FRIENDS.

THE readers of this Magazine are very kind in their expressions of commendation of the work it is doing and the manner in which it is conducted. Every day we receive such testimonies. We thank God for such signs of approval, and we thank our good friends for such encouragement. To every one toiling in a hard place in Christian work there is comfort and blessing in such appreciation.

The pastors of Calvary Baptist Church, this city, Drs. Robert Stuart MacArthur and Frank Rogers Morse, have been most kind and generous friends of this work from the beginning. In sending a check for five dollars from Dr. MacArthur last month Dr. Morse writes:

"Your March CONVERTED CATHOLIC is superb, and Dr. MacArthur is especially interested in your letter to Cardinal Gibbons, Dr. John Hall's life, and 'Rome's Losses.' We love you and rejoice in your work. We baptized on Sunday two Romanists, and last year we received into our church three young men who had been Roman Catholics."

Mr. D. H. Scott, treasurer of the Central American Mission, of which the Rev. Dr. C. I. Scofield, of Northfield, Mass., is secretary, in sending for Father Chiniquy's books and several subscriptions for THE CONVERTED CATHOLIC last month paid a high tribute to the Magazine for its Christian spirit and its accuracy, strength and fairness in discussing subjects relating to the Roman Catholic Church. He says it is the best of all publications, as Romanism is the greatest evil inflicted on the people of Central and South America.

Letter from Bishop McCabe.

Santiago, Chili, Feb. 21, 1902.

Dear Father O'Connor:

It has been a long time since I saw you, and somehow I have had you constantly in mind for several days, so I am moved to write you a letter. You are doing a wonderful work. It is greater than you know.

How many of our missionaries in South America take THE CONVERTED CATHOLIC? I wish you would find out the regular subscribers and then send it for a year to every one who does not get it and send the bill to me. I want all our missionaries in South America to read it. You know how to deal with this Roman Catholic question as no one else does. I want all the preachers to have the advantage of your skill in using celestial weapons against the fearful wrongs of the Roman Church.

The West South America's Conference has just adjourned. The preachers went to their appointments full of faith and holy enthusiasm. Whether we are succeeding in Chili or not can be ascertained from Roman Catholic papers. One of them says, after conceding our success:

"Protestantism in Chili presents itself in such a form that it is a standing threat against social order and the public peace; accordingly, the task of suppressing its advances must be undertaken as a social and patriotic work.

"This duty weighs especially on the Catholics whom we wish to impress with the necessity of assisting the 'Centro Apostolico,' an institution that can by means of missions oppose the pernicious effect of the Protestant Propaganda."

One priest says that if this is allowed to go on, in ten years all the

workingmen of the frontier will be socialists. He means Protestants, and is seeking to alarm the Government.

Meantime our preachers and colporteurs are steadily at work, often amid fiery persecution. The clerical party has been driven from power in Chili, and it is said by the thoughtful men, it will never return. The people may divide on different lines, but all parties will unite in opposing the absurd pretensions of the Church of Rome.

There is no doubt about it. The light is breaking everywhere in South America. Only nine years ago Bishop Newman passed through Valparaiso, and found only four members of the Methodist Episcopal Church. Now we have a congregation of 600, with an average attendance of 500. I was there last week and we started a subscription to build a new church that will seat 800 people. The new pastor is there to-day selecting the site. It is a congregation of strong men. More than half of those present the other night were men. They are breaking away from Rome. Whether they come to us or not, they are turning away forever from the superstitions of their church.

There is a shrine in Chili at Andacollo, in the Province of Coquimbo, where the priests say three notable miracles have been performed this year: First, the Holy Spirit came down in the form of a butterfly.

Second, A man went to the shrine with one leg and came away with two.

Third, A priest fell from a great height and was unharmed. The priest died afterwards, but the 'miracle' was published all the same.

It will not do to tell the men of Chili such fables any more. The women and children may for a time

continue to believe them, but sensible men laugh them to scorn.

I wish 100,000 copies of THE CONVERTED CATHOLIC could be taken and read in South America. All our missionaries ought to advertise it among their people.

The best of all is, God is with us.

Yours faithfully,

C. C. McCABE.

Bishop McCabe enclosed in his letter the following hymn composed by one of the Methodist missionaries who has been in South America thirty-five years, and is still in active service on the field. He is not only the pioneer missionary in the "neglected continent," but he is one of the grandest preachers of the Gospel of Christ the world over. The hymn was sung by the West South America Conference before the members went to their appointments "full of faith and holy enthusiasm." Instead of "Greenland's Icy Mountains," American Christians can sing it with Dr. Wood and the South American missionaries of our own hemisphere. When Bishop McCabe returns home he should be requested in every church where he preaches to sing this hymn:

From Snow-Capped Andes Mountains.

BY REV. THOMAS B. WOOD, D.D.

- I. From snow-capped Andes mountains,
And their Pacific strand,
Where the Inca Empire's fountains
Roll down their golden sand,
From earth's most mighty river,
And loftiest peopled plains,
They call us to deliver
Their lands from priestcraft's chains.

2. What though they've heard of
Jesus,
While ruled by Jesuits' guile!
The glorious name that frees us
To them gives thralldom vile.
In vain brave men pay homage
To freedom like our own,
While womanhood in bondage
Bows down at priestcraft's
throne.
3. Shall we whose lands are lighted
With freedom from on high
To lands enslaved, benighted,
Christ's liberty deny?
Nay, send them our salvation,
Its freeing power proclaim,
Till every New World nation
Has learned our High Priest's
name.
4. Cape Horn will hail the story
Whose echoes southward roll,
Alaska share the glory
That spreads from pole to pole,
Till, centered on the equator
The New World's loftiest strain
Proclaims Christ Liberator
O'er all the world to reign.

On renewing her subscription for this year one of our subscribers from up the State says:

I subscribed for THE CONVERTED CATHOLIC last year for the first time. This year I felt as if I could not do without it.

From Buffalo, N. Y., we received the following letter from a converted Catholic:

"Can you send a sample copy of THE CONVERTED CATHOLIC? As one who has passed out of the toils of Rome and now rejoicing in Christ's finished work it is refreshing to hear of your success.

M. D."

Increase of Ritual.

A secular paper of high character, the *New York Evening Post*, in an editorial note, March 29, said:

Every year marks a widening observance of Good Friday and Easter—as, indeed, of the whole Christian year—in churches where, not so long since, the practice would have been thought to smack dangerously of Popery. Yesterday's very considerable suspension of business in this city would have been impossible on a Good Friday of a generation ago. Yet we think that few would attribute the change to a deeper religious feeling, or would see in it any tendency on the part of our Protestant churches to "return to the Roman obedience," as Anglican converts elegantly describe the process. The efficient causes are, we suppose, partly fashion, partly an agreeable tolerance, and more a sort of wistful eagerness, on the part of ecclesiastics in an age of weakening religiosity, to seize upon any form or ceremony or anniversary which attracts the wavering attention of their flocks.

Has the Gospel lost its power in the Protestant churches? No, for in many of them the Gospel is preached and souls are saved. But the world is creeping into them, and the worldly-minded delight in elaborate ritual, gorgeous ceremonies and display. The Church of Rome had a monopoly of the ceremonial observance of "holy week" and Easter, and did not gain in spiritual power. Will the members of Protestant churches be drawn nearer to God by worshipping Him in spirit and in truth or by aping Rome in forms and ceremonies? At the close of a ritualistic service in a church in this city one of the attendants was asked about the sermon. "O, dear me!" was the reply, "I didn't hear or see anything but the music and flowers and vestments and beautiful service."

THE BIOGRAPHY OF REV. DR. JOHN HALL, BY HIS SON, REV. THOMAS C. HALL, D.D.

BY REV. JOSEPH SANDERSON, D.D., LL.D.

(Conclusion.)

AFTER preaching in Dr. Adams's Church, and in the Fifth Avenue Church, New York, Dr. Hall visited Princeton College, where he met Dr. Hodge, and ran up to Canada for a few days, and on July 13 sailed for home.

Dr. Hall was only home a few days when a message, dated August 1, came from William Walker, clerk of Session in Fifth Avenue Presbyterian Church, announcing as follows: "Large meeting of congregation; voted you cordial and unanimous call." The salary proposed was \$6,000 in gold, and the free occupation of a suitable dwelling house.

Great as was the pressure put upon him to accept the call, voices were at the same time lifted up, both in Ireland and America, by intimate friends, urging him to consider the step carefully.

On the 20th of August he accepted the call in a letter to Mr. Walker, and on a beautiful warm autumn day in the month of October, 1867, the steamship "Aleppo" brought Dr. Hall and his family to the dock at New York.

The Presbyterian Church building at Fifth avenue and Nineteenth street was soon packed at each service. Camp chairs were placed down each aisle. The inconvenience to pewholders caused by the coming of strangers into pews gave rise to complaints and promptly six of the most influential and one or two of them the oldest members in the Session and board of trustees took upon them-

selves the task of seating the strangers and made in many ways the church one of the pleasantest to visit.

His own services being held in the forenoon and afternoon of each Sabbath, he preached almost regularly in some other church in the evening.

The same systematic work marked his pastorate in New York as in Armagh and in Dublin. Day after day he sought out the members of his flock, high and low, visiting family after family, watching over those employed in households with the same diligence as those who employed. For purely social engagements he had no time. And even after the first shock had laid the foundation of the troubles that ended his life, he toiled patiently up high flights of stairs, often in vain, seeking those who sometimes had but the barest claims upon his ministry. The insufficiency of the Nineteenth Street and Fifth Avenue Church building to contain the congregation was made plain from the very first of his ministry. The pressure on the pews was greater from week to week. The drift of the population, however, uptown was manifest. In 1868 leading men of the church, among whom were Robert Bonner and Robert L. Stuart, saw that a new building was needed and that when undertaken it should be both in size and character worthy of Presbyterianism in the metropolitan city of the East. The building committee was appointed—a strong body of able men—plans were made on a liberal scale, the building, once started, proceeded steadily, and as it now stands, on

Fifth Avenue, at the corner of Fifty-fifth street, was occupied in 1875. The lots and building cost about \$1,000,000 and the property was cleared of all debt in the spring of 1877.

The clearance of the church from all debt, began a new era of activity, and from this on, the church became the center of untold streams of influence, and the incessant labors of the pastor seemed to have no end and no limit. Into the new building he built his own life and heart, not for his own sake, but for the sake of that which was dearer to him than life.

The congregation at once filled the great building. At first it was thought that after a little while the congregations would fall off, curiosity having been satisfied. But the faithful pastoral work that followed up the preaching, seemed ever increasing strength to the permanent worshippers, and Sunday after Sunday, throughout the winter months, great audiences listened to the straightforward preaching that remained substantially the same, in message and character from the beginning to the end.

The extent of his correspondence was enormous, and he personally attended to it, with but slight exceptions.

His interest in education was great, intelligent and keen. Soon after his arrival in the United States he began to raise his voice in favor of a more thorough education. He defended the public school system in New York. He was given a representative responsibility on the Board of Directors of the Union Theological Seminary. He was also elected a trustee of Princeton College. The International Sunday School Series had

his warmest support and advocacy, and the Assembly's establishment of the Sunday School Board had his most hearty sympathy. He spent a whole summer making a tour in the western States in behalf of the Sunday School Union. As a trustee of Wellesley and as a preacher to like institutions, he did what he could to show his sense of the need of high-class intellectual work for women. To rescue the New York University from threatened bankruptcy, he assumed the responsibility of saving it, and with the title of Chancellor pro tem, he at once took hold and raised enough to ensure the existence of the institution. Dr. MacCracken was summoned to his aid as Vice-Chancellor, and he only retired after ten years' responsibility when the success of the Vice-Chancellor showed that he was no longer necessary to the University's success. He acted for many years as President of the Home Board of the Assembly's Missions, and to Assembly after Assembly he addressed stirring appeals for the cause he had ever at heart, and he served its interests faithfully until his illness in 1898 warned him to lay down his office as President of the Board.

The work of city church extension had a firm hold on his heart and much time and effort were given by him as chairman of the committee on this work for many years. Like Paul he felt that the city must be captured and held if the cause of Christ and righteousness were to triumph.

The Church Erection Board had also his sympathy and aid for many years. He valued highly the weekly press, and from 1869 to 1887 he must have averaged weekly an amount of writing for it, equal to at least three

columns of the ordinary daily paper. But all his literary work was done from his sense of immediate need. He published a volume of *Family Prayers*, to help those who desired to conduct family worship, but had not the capacity. His simple but direct lectures to the Yale students, "*God's Word Through Preaching*," were also published, as was a volume on "*The Christian Home*," written for the American Sunday School Union. A volume also was published called "*Light Upon My Path*." All that he wrote was marked by the utmost refinement of feeling for style and balance of sentence. In the niceties of theological speculation he had little interest and for him the theology that resolved the doubts of the ordinary theologically untrained hearer was sufficient. Given a fair field, and he felt fully persuaded that the systems of evangelical theology must in the end win the day.

He was always gentle and considerate, with a native grace that art could add little to, and there was absolutely no difference in the way he spoke to or treated a person of the most exalted rank or the most ignorant servant girl. To all he was the same kindly, fatherly gentleman. He needed year by year change and rest, but all through his vacations his literary work went on though the burden of his pastoral visitation was laid down.

His home life was very simple, but such were the demands upon the city pastor with a large family and of necessity living in a certain style, that although the salary was large and the house free, and the living very simple, no carriage or horses ever being maintained, no money was ever saved from the yearly salary. All the small

fortune that was left the widow was earned with the pen, or was the result of a kindly legacy left by a dear and devoted friend.

Dr. Hall was a man of peace, and did not welcome argument or like debate, although he could handle a sharp sword when he deemed it necessary. When the Revision of the Confession of Faith and the trial of Professor Briggs were undertaken, he did what he could without shirking any responsibility to pursue a course that would lead to a proper understanding of the Confession in the one case and to friendly adjustment of the difference of opinion in the other. He agreed heartily in the desire to guard against revision, and he did not and could not enthusiastically share in the heresy trial as a means to an end. What he regarded as essential he once formulated in a paper on Church unity. He wrote:

"If I were asked what is most promotive of true Church unity I could make but one reply. Let there be the preaching and teaching of the Inspired Word. Let the Saviour be held up as the Prophet, Priest and King through whom alone access is had to the Father; as He is the chief Shepherd and Bishop of souls let His authority be supreme in the Church. Let an educated and earnest body of men use the Word, Sacraments and prayer, as indicated in the New Testament, and in reliance, not on human attractions, social influences or the energy of human flesh, but on the power of the Holy Spirit, and believers realizing the one Lord, the one faith and the one baptism, and so the one relation will be seen by their Father in heaven, and so recognized by the fellowmen."

Dr. Hall was by nature shy and reserved. The prominence he attained was thrust upon him, and he genuinely shrank from publicity and mere notoriety, but he thoroughly enjoyed the fellowship of his brethren, in that little circle of his student days, in the ministerial meetings on Monday in New York, and in the yearly recurring conventions of the Scotch-Irish in America.

His first honorary degree of D. D. was received from the University of Washington and Jefferson in 1865; that of LL.D. from Columbia University in 1886, and LL.D. from Trinity College, Dublin, in 1891. The year 1896 proved a year of special blessing and peace, but before the beginning of 1897 shadows began to fall. The severe illness of his son, Thomas, the pastor of a large church in Chicago, tried him heavily and when improvement began to manifest itself, the death of another son in California added greatly to his burden, while the death of a darling grandchild almost overwhelmed him with grief. In the preoccupation caused by these sorrows there was brought to his attention the matter of an assistant, and although he was doubtless overworked, that any one could do much to help him he himself seriously questioned. He did not care to have a repetition in any measure of his experience in Dublin. But the matter was planned and pushed, as he considered injudiciously, upon him. Rightly or wrongly he now felt that some who were not wholly loyal and friendly to him were pushing this matter with selfish purpose in view.

At this juncture another disturbing element came upon the scene. Herman, Warsawiak, a converted

Jew, arrived in New York with letters of commendation to Dr. Hall, and was admitted to membership in his church. He appeared to have gifts in preaching to his countrymen, and was employed by the City Mission, and carried on his work with seeming success. But charges of a more or less definite character were circulated against him. Some of these charges were investigated by Dr. Hall and found to be groundless, but his connection with the City Mission was severed, and matters in the case soon became complicated, but as Warsawiak was responsible to the Session of Fifth Avenue Church, he was tried by that Session and several members of the Session decided that the charges were "not proven." One complication succeeded another in the case until the wrangle became a very complex one, ill-feeling was engendered, alienations were produced and the result was disastrous to the peace and unity of the church and to the health of Dr. Hall. His resignation was offered, but at the urgent solicitation of the great majority of the congregation was withdrawn; his work was resumed with seeming vigor, but on the 25th of March he was taken suddenly with troubles of the poor, weary heart, and although he recovered sufficiently to preside at a Communion Service in May, to conduct some funerals and to marry a few couples, he had to desist from preaching and was sent in June by the doctors across the water to find the rest which alone promised any hope of recovery. He went with his wife to Buxton, England, whither the doctors had sent him. But it was apparent that the strong, ceaseless worker was a broken and tired ou

patient. No complaint was on his lips, but the pulse was irregular and the breathing often bad. A longing here overcame him to visit once more the old home and the green fields of Ireland, and longing to exchange greetings with the sisters whose love never left him. The journey to Ireland passed off fairly well. A rest had to be taken at Dublin. On Sabbath morning he went with Mrs. Hall and his son, Thomas, the writer of his biography, to the old familiar church on Rutland square. This was the last public service he was ever to attend.

An old friend who saw him at that service, has left in print the impression that a sight of Dr. Hall made upon him.

"That Dr. Hall had been wounded, harassed, humiliated, no one who saw the change these last years made on him could doubt. With sad hearts, his friends saw in him a broken man, and this at the end of his long and faithful life. Anyhow he has won his rest."

The journey to Bangor was begun on Wednesday and was to have been broken at Belfast, but his impatience to see his sister would brook no delay. The journey tested all his strength, and with difficulty he was gotten to bed in the home of his sister on Crawfordsburn road, in Bangor, that was to be for him the portal of the Eternal City. Weakness asserted itself more and more. The diagnosis of the physicians was muscular degeneration of the heart—a condition, the doctor said, although knowing nothing of the circumstances of the patient's illness—due to worry and anxiety. The last night mother and son watched together and when the morning broke, the sun shining

over the water and flooding the room with splendid glory, the Saviour called the tired messenger home, to peace and rest and his everlasting reward.

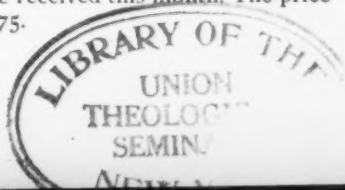
On the Sabbath afternoon after his decease simple services were held in the home of his sister, Mrs. Magowan, in Bangor. The remains were taken in the same week by the Cunard steamer to New York, where funeral services were held on October 4, 1898, in the Fifth Avenue Presbyterian Church, of which Dr. Hall had been the faithful pastor for thirty years, and on the following Wednesday morning the remains were interred in Woodlawn Cemetery. The biography is closed with this sentence:

"A life singularly unselfish and remarkably unspoiled by unbroken success went down at last amid the cloud-storms of opposition and betrayal; but God gave sweet peace and gently took a faithful servant home to join in the chorus of redemption in the presence forever of the Saviour King."

Five Years in Ireland.

A REMARKABLE BOOK.

The Rev. R. M. Carson, of Missouri, who was the first to send an order for Mr. McCarthy's book, "Five Years in Ireland—1895-1900," says it is the most calm, thorough and convincing exposure of the work of the Roman Catholic Church in Ireland that he ever read. Rome rule is the curse of Ireland. Counsellor McCarthy is a Catholic himself, but he is honest, fearless and able. The work has had an immense circulation in Great Britain. Orders for this book will be received this month. The price is \$1.75.



A GREAT EVANGELIST.

BY THE EDITOR.

IN the death of the Rev. George Carter Needham on February 16, one of the great evangelists of the last thirty years has passed away. Mr. Moody was the foremost representative of this body of great men, which included, to name only a few, beside Mr. Needham, Dr. A. J. Gordon and Major D. W. Whittle (who have also departed to be with the Lord), Drs. A. T. Pierson, W. J. Erdman, Geo. F.



REV. G. C. NEEDHAM.

Pentecost, L. W. Munhall and Mr. Ira D. Sankey. Many others could be classed as evangelists who are also pastors, like Drs. J. W. Chapman and A. C. Dixon, or college or seminary professors like Drs. Weston, Stifler and Moorehead. What great teachers of the Word of God, what forceful characters in standing forth as advocates of revealed truth, what faithful witnesses for Christ, these soul-winners and friends of God! "Do the work of an evangelist," said Paul to

Timothy. Among Christian workers he names apostles, prophets, evangelists, pastors and teachers; for the perfecting of believers, for the work of the ministry, for the edifying of the body of Christ. "Unto every one of us is given grace according to the measure of the gift of Christ." Pastors are bishops or shepherds over the flock committed to their care; all believers should be teachers, "according to their gift"; while evangelists are commissioned to declare all the counsel of God to the whole Church. What a noble band of evangelists Mr. Moody gathered at the Northfield conferences. We thank God for them all. Mr. Needham was one of that goodly company who will be long remembered.

In one of Mr. Needham's books, "Conflict and Conquest; the experiences of Father Flynn," there is a picture of a cottage home in the south of Ireland where his boyhood days were spent. The Needham family belonged to the Protestant Episcopal Church, or Church of Ireland, as it is now called, and though he, with the other members of the family, used to worship in the parish church (of which there is a picture also in the book), he used to say that he did not know he was a Christian until he was converted in the great revival that swept over Ireland forty years ago. In the card accompanying his picture (the last taken, which appears in the preceding column), it is said he was—

"Born of the flesh—1844; born of the Spirit—1862; the body fell asleep—1902; the spirit went home—1902; to be reunited, a glorified man, when Christ, who is our Life, shall appear."

As the Protestant Episcopal Church in Ireland was a part of the established Church of England until 1869, some of

the rectors at the time of Mr. Needham's conversion lorded it over their flocks somewhat after the manner of the Roman Catholic priests. In many parts of the south of Ireland the priest and the parson were much alike, and were great cronies. One of our recollections as a boy, while visiting our granduncle, Father Batt O'Connor, a great parish priest, is of the rector of the Episcopal Church in the town calling at the dinner hour when the meal was over and the priests sat at their punch, reading the papers, which had come from Cork and Dublin, and joining the "holy fathers" in the discussion of the news and in drinking the punch. It was the custom of the country forty years ago.

The rector of Mr. Needham's church did not understand what the conversion of some of the people in his parish meant, and when the young man began to teach the Bible to a little company of believers, he was called sharply to account by the parson. Meeting him on the street one day he said to him:

"George, I have heard that you have turned preacher."

"No, sir," said he, "I have not become a preacher, but some of us have formed a Bible class, and we 'search the Scriptures to find eternal life.' I don't see any harm in that."

"It is wrong," said the rector. "You have not been ordained, and you have no commission to teach the Bible. I forbid you."

In contrast with this, Mr. Needham used to relate an experience he had with a parish priest in the outlying district where he had some business to attend to. Before his conversion he had often partaken of the hospitality of this priest, who was greatly respected by the community. After his

interview with the parson, he called on the priest one day and was invited to stay for dinner. As usual, the priest made punch for himself and his guest, but observing that George did not drink his glass of punch, he asked him the reason. "Isn't it strong enough," said he; "here, let me put some more whisky in it."

"No, sir," said the young man, "the punch is all right, I suppose, but I don't care to indulge in that way any more."

"Why, what's the matter with you?" asked the priest. And Mr. Needham told him of his religious experience and the work of grace that had been wrought in his soul. He grew eloquent as he spoke, and the priest, without touching his own punch, listened to the wonderful story until late in the day. The tears ran down his face, and as young Needham arose to depart, this priest of Rome laid his hand on his head and said:

"God bless you, my boy. Go and tell that story to all the world, and stick to the Bible in all your teaching." In after years Mr. Needham said it was his experience with that old parish priest that led him to take such an interest in the work for the conversion of Catholics and of the priests especially.

Soon after this, Mr. Needham entered business in Dublin, and every spare moment was devoted to the study of the Bible. Then he went to London to enter Mr. Spurgeon's college for the training of ministers and evangelists. But the great preacher, after he had heard him expounding the Scriptures like an Apollos, advised him to continue the work of an evangelist and bring souls to Christ. Though not knowing the classical languages he was

well educated in English and was master of a pure, vigorous style in speech and writing. All his life he was a close, accurate Bible student, and few of his contemporaries were better versed in the Old Testament.

In England he met Mr. Moody, who invited him to this country. He arrived here in 1868, and was married the same year to Miss Elizabeth A. Annable, of an old New England family, who shared with him his love of Bible study and heartily entered into his work as an evangelist. Mrs. Needham is a gifted speaker and writer on Bible themes. No man was ever more blessed in his partner in life and work.

Mr. Needham's history for the last thirty years is a large part of the record of Christian work of the best kind in this country. He has been heard in almost every State of the Union, and in Canada, Great Britain and Ireland. A few years ago Mr. and Mrs. Needham visited Japan and held Bible conference there for nearly a year. He was the originator of the Bible conferences and conventions that have become so numerous in recent years. His last work was at Chattanooga, Tenn., in January and February, and the largest churches and halls were crowded at the services. On February 12 he returned to his home in Narberth, Pa., to prepare for a month's preaching and teaching at the Moody Bible Institute, Chicago, when, four days later, he was suddenly called home to God, with the words, "Lord Jesus, Lord Jesus" on his lips. They were the last words he uttered on earth. He was a merry-hearted man, engaging in manner, witty in speech, lighting up even a dry Old Testament story with a flash that brought a smile to the face of the hearer.

Mr. Needham is survived by his widow and two sons, Albert and Alfred, who are in business in Philadelphia and Boston. Three brothers, Benjamin, William and Thomas are evangelists, who have been greatly blessed in their work. A sister lives in Halifax, Nova Scotia, and another sister in New Zealand.

A memorial service of Mr. Needham was held in Christ's Mission, New York, Sunday evening, March 30, when addresses were delivered by the writer and by Mr. Richard W. Owens, a life-long friend of the departed. These will be given in the next issue of this Magazine.

DEPARTED FRIENDS.

AS the years go by the number of friends who depart to be with the Lord increases. Their presence here, their faith in Christ, their testimony and work for Him made glad the hearts of those who were privileged to be associated with them.

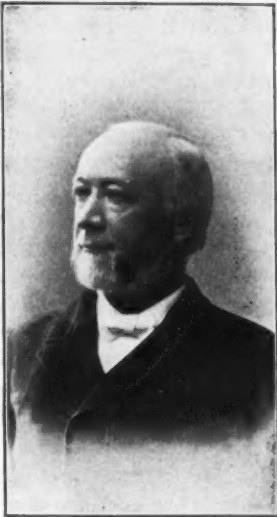
LYMAN B. BUNNELL.

On March 18, an earnest Christian, a good man and a faithful friend was called away when Mr. Bunnell, after a few days' illness left his work here for the joy that awaited him in the eternal life. He was a lawyer in this city, a graduate of Yale College of the class of 1860, and for forty years was actively identified with church life and Christian work in this city and vicinity. He was in hearty sympathy with his beloved wife in her far-reaching work in the Harlem Ladies' Christian Union, which she established twenty years ago and which meets every Thursday morning in the Reformed Church in Lenox avenue and 123d street. Mrs. Bunnell is an

elect lady whose sound teaching and sweet personal influence have brought many souls to rejoice in a full salvation. Mr. and Mrs. Bunnell had often attended the meetings in Christ's Mission.

REV. DR. PULLMAN.

Irish Methodism has contributed much to the great success of the Methodist Episcopal Church in the



REV. DR. PULLMAN.

United States, and there were few greater preachers in the New York East Conference than Dr. Joseph Pullman, whose recent death occurred at Stamford, Conn., where he was presiding elder of that district. He had the fervid eloquence of the Irish race, and though he came to the United States as a poor boy he rose to the front rank as a minister of the Gospel. Dr. Pullman was connected by marriage with one of the most saintly women in New York, Mrs. Bella Cooke, whose ministry, though

confined to her room for nearly fifty years, has been a blessing to thousands. Mrs. Pullman is Mrs. Cooke's eldest daughter. A sister of Mrs. Cooke's, Mrs. Ann Evans, is one of the oldest and best friends of Christ's Mission. Both sisters are elect ladies, rejoicing in the salvation of God, and exemplifying to all who are privileged to know them the power of the Holy Spirit to make human lives sweet and beautiful.

GENERAL J. J. ESTEY.

This gentleman departed last month after a brief illness at his home in Brattleboro, Vt., where are located the factories of the famous organs that bear the name of the family. Many years ago General Estey donated to Christ's Mission the organ that is used at the services. He was treasurer of the Moody Seminary at Northfield, Mass., and was a loving friend and earnest supporter of the great evangelist. He was in the prime of life, and it is one of God's mysterious providences that such a devoted Christian who had achieved distinction in his native State by his ability should be called away from a life of great usefulness here. But His ways are not our ways.

REV. H. B. GIBBUD.

An earnest Christian worker, a brother beloved, who did a great work in his day, Rev. Henry B. Gibbud, of Springfield, Mass., departed to be with the Lord a few months ago in the prime of life. We first knew him when he was superintendent of the Midnight Mission in Bleecker street, this city. He had a charming personality, and his work as an evangelist and teacher of the Bible was very successful.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

IV.

NEW YORK, April, 1902.

Sir:—In my letter last month I referred to the "reception" which you held in the East Room of the Capitol at Washington on the occasion of the official reception by President Roosevelt, which was attended by the diplomatic corps and many distinguished persons, civilians as well as representatives of the Army and Navy, and members of the Senate and House of Representatives. There were many clergymen of Washington present by invitation of the President, but you were the only one who organized a side show reception of your own after you had been courteously received by President Roosevelt. Your object was to call attention to your personality as a "prince of the Church," and the head in this country of ten million people. There were other clergymen in Washington who represented more millions than you, such as Bishop Hurst, of the Methodist Episcopal Church, and Bishop Satterlee, of the Protestant Episcopal Church, and Presbyterians and Baptists, whose congregations in all that constitutes worth, intellectual, moral, spiritual and material, far exceed those over whom you exercise control. But none of these gentlemen sought to attract attention to their ecclesiastical relations in such a place as the home of our Chief Magistrate. The White House belongs to all the people of the United States, and you had no more right to hold a reception there than you would in the house of a private individual where you might be one of a hundred guests. It was not only in bad taste and a breach of courtesy to our President, but it was an affront to the American people. You gained your point, however, and with you and yours, the end justifies the means. You would not be what you are, a dignitary of the Roman Church, if you were not unscrupulous in the means used to accomplish the purposes of that Church. There is no clearer lesson in history than this. The record is before the world. Deceit, trickery, fraud, duplicity and treachery have marked every step of the Roman Catholic Church in its progress through the world. Even the blessed name of Jesus has been used by the common consent of men to represent all that is vile in the moral order, because the most aggressive, the most strenuous workers in your Church have profaned that name by calling themselves Jesuits. Ali hypocrisy, insincerity and perfidy is summed up in that one word—Jesuitism. You and your master, the Pope, call it diplomacy. But you can beat the whole diplomatic corps by your effrontery.

The strangest thing in this interference of yours in politics, this underhand method that you invariably resort to in order to accomplish your purpose in gaining power for your Church in the United States, is the silence of the press and the blindness of our public men. Most effectually have you thrown dust in their eyes. At the time of that "reception" of yours in Wash-

ington public interest centered in the disposition of the friars' lands in the Philippines. The awful crimes of those priests were before the American people in "Document 190," issued by the United States Senate, and Governor Taft and the Philippine Commission had confirmed all that had been said by the Filipinos regarding the "holy fathers," who, in the name and by the authority of the Church of Rome, ministered to them and plundered them and defiled their families. A word from you to this congressman and that senator at your "reception" in the White House would seem to carry more weight there than if spoken elsewhere, and you availed yourself of the opportunity.

What happened? The old saying is verified again. If you want the news you must go from home. There had been rumors that a Roman Catholic bishop was to go from this country with Governor Taft to the Philippines, that the Governor would return to our possessions in the East by way of Rome to consult with the authorities at the Vatican, that a delegation would be sent by our Government to Rome to learn on what terms the friars could be induced to leave the Philippines, and so on. What was rumored one day was denied the next, until public attention was withdrawn from the question. Now we learn from Roman Catholic authority what has been done.

The special correspondent of the *New York Freeman's Journal*, a Roman Catholic paper, writing from Rome, gives us facts of which the American people have been kept in ignorance. I quote from his letter, which appeared in the New York paper on April 5, as follows:

"Rome, March 12, 1902.—In my last letter to the *Freeman* I noted the surprising fact that the United States, alone of all civilized powers, was not represented among the brilliant host of diplomats who sat in the tribune of St. Peter's especially reserved for the special envoys who had been sent from all parts of the world to offer congratulations of Christendom to the Pontiff who has just entered upon the twenty-fifth year of his reign. The striking omission has been very much commented upon in Rome, and all sorts of reasons have been advanced to explain it. The real explanation, however, is that it was an oversight—and I am happily privileged to be able to state that it is an oversight which is about to be remedied in a very striking way. While I write no fewer than seven distinguished Americans, deputed by the President and the Government of the United States, are on their way to the Eternal City to present the congratulations of the American nation to Leo XIII. The United States will thus be represented by a larger deputation than any that has been sent here by the other countries of Christendom, and it is hardly necessary to say that no embassy will be more warmly welcomed than that from the country for which Leo XIII has given so many and such striking tokens of admiration and affection. Your correspondent has it also on good authority that the deputation will perform a double function, and besides presenting the congratulations of the United States to Leo XIII, will also endeavor to bring about a final and satisfactory settlement of the many politico-ecclesiastical questions connected with the Philippines."

Comment is withheld on that statement—that "seven distinguished Amer-

icans, deputed by the President and the Government of the United States, are on their way to Rome to present the congratulations of the American nation to Leo XIII," and "to endeavor to bring about a final and satisfactory settlement of the many politico-ecclesiastical questions connected with the Philippines"—until it is verified from Washington. One can never rely upon the statement of a Roman Catholic where the interests of the Church are concerned unless it is corroborated. I am sorry to be compelled to say this, but an intimate knowledge of your Church and long experience with the high ecclesiastics force me to this conclusion. It may be that I can go to Washington for a few weeks during the present session of Congress while the Philippine question is in debate and learn at headquarters the state of affairs. I see from the press that Monsignor Sbarreti, the newly appointed delegate to Manila, is at present in Washington, and that he has had several interviews with the President, but the nature of his business has not been disclosed. As he has just returned from Rome, however, we can surmise what subjects are uppermost in his mind. Until the facts are ascertained it is better to refrain from comment on the action of our Government. President Roosevelt has a difficult and delicate situation confronting him, and we must be fully informed before we condemn this dallying with Rome. Thank God, this is a Protestant nation, and anything like establishing official relations between our Government and the Pope, who is not a ruler, but a mere subject of the king of Italy, would arouse the people to a dangerous point. It is better to wait a little and see what some foolish politicians whom you have cajoled might like to do in this matter. It may be that I could obtain some information in Washington that would clarify the situation.

As I write, the papers announce that Bishop O'Gorman, of Sioux Falls, South Dakota, has arrived in Washington, and has had an interview with Mr. Root, the Secretary of War, "in relation to the present and future status of the Church in the Philippines." Archbishop Ireland is also in Washington at this time in the interests of the friars' lands in the Philippines. Cardinal Martinelli is in Washington, and you are only a few miles away, with telephone communication with all at the National Capital. Truly Rome is in politics in our country as elsewhere throughout the world.

Before closing this letter, I might remark that only last month the Pope had to appeal to the Italian courts for the punishment of some of his employees who had stolen \$80,000 of his "Peter's Pence." The money was kept in his own room, to which only tried and true friends and trusted employees, as the old man thought, had access. But they robbed him, and he had to ask the courts of the king, whom he pretends to ignore, to punish the miscreants. They were sentenced to prison for some years, but only a portion of the money was recovered, and the lawyers in the case and the expenses of the court consumed the greater part of that. The papers intimated that a much larger sum, running even to millions, had been stolen. Easily got, easily gone.

How the Pope gets money is told in the same letter in the *Freeman's Journal*. The Roman correspondent, after proudly boasting of the deputation from our Government, said:

"Nor was this the only token of affection which the Holy Father has received from America during those happy days of his jubilee. When he returned last Monday week to his own apartments from the great function in St. Peter's he was handed a telegram from New York. It was signed by Archbishop Corrigan, and contained the announcement that His Grace had two days before sent the princely sum of fifty thousand dollars as a special offering from himself and his pastors to the Father of Christendom. The Holy Father was profoundly touched. Since then the *Freeman*, containing the splendid letter of His Grace on the Pontificate of Leo XIII, has arrived in Rome, and has added to the high esteem in which the Archbishop of New York is held by the Head of the Church and his counselors. Bishop Farley [Archbishop Corrigan's assistant], who has just left Rome after a prolonged stay, and who was received in private audience for the third time by the Holy Father last week, will soon be able to convey to His Grace and to the clergy and laity of New York the thanks and blessing of the Father of Christendom. It is to be hoped that the good example set by New York of making a special offering of Peter's Pence on the occasion of the Pontifical Jubilee will be widely followed in the United States. The needs of the central administration of the Church are continually growing, and the Pope is dependent upon the generosity of his children to meet them."

I may add that an enumeration of the magnificent jewels recently received by Leo XIII includes 28 tiaras, 319 crosses set with diamonds and other precious stones, 1,200 chalices in gold and silver, 81 rings, of which the one given by the Sultan is worth \$100,000, 16 pastoral staves of gold, set with precious stones, seven statues in gold and silver, as well as one of the largest diamonds in the world.

It is well known that the Catholics of New York are not wealthy. Indeed, a large majority are servants and working people, and this fifty thousand dollars came largely from them. The poor dupes! If they only knew how that money is spent by the Italian Monsignori who surround the Pope they would not throw it away in that manner. The thieves will get their share, for though it is said the Pope has procured an American safe for his money, he cannot guard it from his household. He is now ninety-two years old, and it is evident that he is surrounded by a bad lot. Why will the Irish servants and work people who get such good wages in Protestant families in New York send their wages to these rascally Italians? Now, surely, Corrigan expects he will be made a Cardinal, but you will oppose his promotion as long as possible. You are jealous of any other American being decorated with a red cap like yourself. But that is another story which would require a special letter.

Yours truly,

JAMES A. O'CONNOR.

A YEAR IN ST. MARGARET'S CONVENT.

BY P. H. C.

CHAPTER X.

While Mrs. Dabney had been imbibing the insidious teachings of an apostate Church, Mary had been under different instruction. The fact that several of her pupils had been brought so unexpectedly under the teaching of a system she considered pernicious and dangerous, caused Mrs. Hackley to realize more than ever her high responsibility in the training of immortal souls, and to redouble her efforts to lead those yet under her charge, to the Source of all truth. By the blessing of God on her endeavors during the winter, she had the satisfaction to see a number of her pupils awakened to a lively interest in those things which concerned their salvation. One among them seemed peculiarly impressed. Mary Dabney, ever the earnest, thoughtful child, now merging into the bloom of womanhood, had at the beginning of the session felt her greatest sorrow in parting with her sister; and the sadness thus cast for a time over her spirit, seemed a providential preparation for the reception of the solemn truths so often and so affectingly set before herself and companions by their faithful preceptress. Conscientious and intelligent as she was on the doctrines of Christianity, she had never before made such a personal application of them, never so realized her sinfulness and her need of a Saviour. Little did those around know of the conflict which for a time agitated that gentle, quiet girl as she diligently pursued her accustomed studies, and improved each leisure hour for the study of the subject which had suddenly assumed such importance in her eyes. The trembling joyfulness with which she at length felt herself to be a participator in the inestimable blessings procured for believers through the death of Christ; her earnest aspirations after holiness, and the tender anxiety that yearned to embrace all in the fulness of her happiness, imparted a new charm to her intellectual features and heightened the winning grace of her manner.

Winter was gone, and many of the pupils desired that Mrs. Hackley should present them in a class to the rector, as candidates for confirmation at the approaching Easter.

"My dear young friends," said that lady, having assembled them before her, "I need not tell you the satisfaction it gives me to see so many of you desiring to take upon yourselves your baptismal vows, and enter on that course of life which alone can bring you peace and happiness in the end: and I feel quite sure that the parents of all of you will share in my satisfaction, for they were all aware that you would receive the best religious instruction of which I am capable; but I am not so sure that all will desire that their children should enter the Episcopal Church, for some of you have parents who are in communion with other churches, and far be it from me to sow the seeds of discord in any family circle. For myself, you know that I am an Episcopalian, and I have many reasons for loving and preferring that Church above all others; but in the instruction I have given you, I have sought to inculcate the grand and vital principles of religion rather than to

enter into the shades of less important differences between the several orthodox Protestant denominations, all of which I love and respect. My object has been, I trust, more to win souls to Christ than to multiply communicants for my own Church; the religious sympathies and associations of families I deem too sacred to be lightly meddled with. Let not one of you therefore proceed in this matter without the full approbation of your parents; 'Honor thy father and thy mother' rests on the same divine authority as 'Thou shalt love the Lord thy God;' and those who put contempt on the fifth commandment will not be found to honor the first. Regard then the approval and sympathy of your parents, even though it leads you to delay or prevents you from entering the Church of your present preference. Having yielded this deference to them, you may have the sweet assurance that no feeling of regret will arise hereafter, to mar the recollection of the most important act of your life, a consecration of yourself to God."

It was with feelings aroused by these and other affecting remarks from Mrs. Hackley, that Mary sought her mother on her return home. Mrs. Dabney was not altogether ignorant of the state of Mary's feelings, for accustomed as they had been to mutual confidence, it had not entered the daughter's mind to have a concealment from her mother, and the first impulse of her loving and dutiful heart, on finding so much more happiness than she had dreamed of, even in her favored life, had been to impart it to her mother, in the hope of awakening in her an interest on a subject upon which she could not but feel she was latterly painfully apathetic. With regard to her own course, she did not apprehend the slightest opposition, for Mrs. Dabney had said nothing to indicate a change in her religious views: she had continued to attend her own church, except when she pleaded indisposition, which was frequent of late, and she had never been to a Romish church on Sunday, but often, very lately, she had been present during the week, at the Mass and other services, and she had sometimes heard a discourse from Father Davock. She had however never mentioned these excursions to Mary, trying to convince herself they were unimportant. Imperceptibly, an invisible barrier seemed growing up between them, which Mary felt, but could not define. Repeatedly she had come to tell her mother all that was in her heart, hoping to bring back the days of unrestrained confidence, but Mrs. Dabney was always averse to listening. Some excuse was ever ready; a gentle, "Not now, my love," "Don't talk of these things now, Mary; I will hear you some other time," checked and made her feel that her mother was changed, but why she knew not.

The time had come, however, when she could no longer delay, and stopping in her own room to fortify herself by a few minutes of prayer, she hastened to the library where she was sure to find her mother at that hour, not permitting herself to remember former repulses.

CHAPTER XI.

Mrs. Dabney was reclining on the sofa; an open book lay beside her, which Mary did not notice. She looked sad and dispirited. Mary stooped and kissed her cheek.

"Dear mamma, I am come to tell you something: it is so pleasant, I am sure it will not worry you."

"What is it, dear?"

"There is to be a class for confirmation from Mrs. Hackley's school, and I wish to join it."

A cloud passed over Mrs. Dabney's face, but Mary proceeded.

"I am sixteen, dear mamma, and is it not right I should desire to ratify the vows made for me in infancy?"

"You are yet very young, my child, and understand very little of these mysteries; indeed, I did not myself, until very lately: until," she continued, nerving herself for an unusual effort, "until Father Davock convinced me that we have all been wrong, very wrong, Mary."

Mary, who had seated herself at her mother's feet, looked up at her, aghast.

"What, mamma?"

"Father Davock has convinced me that we are in schism, and that it is our duty to return to the Holy Catholic Church."

"Oh mother, mother!" And Mary buried her face in her hands, to hide the tears that would not be kept back. The happy trustfulness with which she had entered the room but added poignancy to the sorrow that crushed her.

"Mary, my daughter, this is Father Davock."

Mary had not noticed the opening of the door; she raised her eyes, and there before her stood the author of her misery. Involuntarily she sprang to her feet. Her first impulse was to quit the room: a glance from her mother checked her, and she stood irresolute. Sorrow and indignation waged a fierce conflict in her heaving bosom, and a brilliant flush glowed on her cheek.

The tall girl stood in the unconscious dignity of womanhood, erect, almost defiant. The priest, surprised for an instant, seemed in another to comprehend the scene; he stepped forward, and taking the reluctant hand of the stately maiden, pressed it reverentially to his lips, and led her to a seat.

"Excuse my daughter," said Mrs. Dabney; "she had just heard some unwelcome intelligence when you entered."

The priest bowed.

"Mary has been expressing to me a desire for confirmation, and your arrival seems opportune; you may perhaps persuade her to be confirmed in the Catholic Church. I am, I confess, a poor teacher myself."

"It will afford me infinite happiness," replied the priest, fixing his keen eyes on Mary, "to lead her to that Church of which she has been reared in ignorance, and against which, I fear, she is much prejudiced."

"Mary is too honest and candid to reject the truth, when convinced of it."

"My dear young friend," began the priest, "permit me to speak to you of the doctrines of the Church you appear so much to dislike."

"I would rather not."

"I would only"—

"Spare me this, sir! Mamma, do you command me to listen?"

"My darling, I command nothing. I have expressed my wishes."

"The wishes of a parent, Miss Dabney, however gently expressed, have to a mind rightly directed, the authority of a command."

Mary's head dropped upon her bosom. She remembered Mrs. Hackley's words, and they had more authority with her than those of the priest. A deep, earnest, agonizing cry, unheard by mortal ear, went up to God for help in a temptation she had neither sought nor anticipated. She felt her utter helplessness, and cast herself entirely on His promise to uphold. The calm look which succeeded was mistaken by Mrs. Dabney, and doubtless by the priest, for acquiescence; and the latter proceeded to expatiate on the necessity and advantages of her returning to the first Church—the Church established by Christ on his apostle Peter.

Mary listened respectfully, and when he paused, she said, tremulously at first, but gathering confidence as she proceeded, "I am scarcely more than a child, and you, sir, are, I believe, a learned Jesuit. It is most likely I shall not be able to answer your arguments, but I know that they have been satisfactorily answered, and God is able to keep me. I was born and baptized in the Episcopal Church, and have been instructed from the Bible and Prayer-book all my life. I acknowledge I have never valued my privileges as I ought; but lately my heart has been more interested in these things, and I have studied them more diligently, resting my faith on the Word of God. Why should you wish to disturb it?"

"Simply, my dear young friend, to lead you to the true Church: that in which you trust, being in schism, is no part of the Church of Christ."

"I do not trust in the Church, but in Jesus Christ. But as for the Protestant Episcopal Church being in schism, it is for you to prove that."

"It is a very simple thing," he replied, smilingly. "Christ's Church is one: you profess to believe that: in your creed you say you believe in The Holy Catholic Church: now the Church of Rome being that one holy apostolic Church, it is plain that in separating from her your Church is in schism."

"That," said Mary naively, "is what we call at school, begging the question: you have assumed, but not proved that the Roman is the only true Church, or even that it is a part of the true Church."

"For brevity's sake I assumed it; to traverse so wide a field of discussion would consume much time. Your Bible, however, gives a plain and unanswerable proof. Christ says to Peter, 'Thou art Peter, and upon this rock I build my Church,' etc."

"I cannot see that that proves anything for the Church of Rome, for you know it has never been proved that Peter was ever even at Rome, and those who have studied well that subject, explain, you remember, that rock to be the declaration which Peter had just made, that Jesus was 'Christ, the Son of the living God;' and St. Paul confirms that interpretation, for he says, 'Other foundation can no man lay than that is laid, which is Jesus Christ.' Mrs. Hackley has frequently explained this to us."

"You cite the Bible;" said the Rev. Father, shifting his ground, as Jesuits are wont to do, "but eighteen hundred years ago the canon of Holy Scripture was closed, and the Protestant Church scarcely reckons three hundred years.

If the Roman Church, which has kept the Bible, be not the true Church, how can you know that you possess the Word of God?"

CHAPTER XII.

Mary was silent, while her priestly interrogator regarded her with smiling self-complacency. She was endeavoring to place in form some facts her retentive memory supplied. The priest was about to resume, when she said, "The same God who caused the Holy Scriptures to be written for our learning and salvation, has been able to preserve them pure for us. The Old Testament, you know, He caused to be kept by the Jews, although they disregarded its teachings, the Samaritan and Greek translations as well as several others proving the genuineness of the text; and in the same way He has used divisions among Christians as a guard upon the New Testament. If any church had dared to alter it, it would have been immediately detected, because so many copies were made in the very first ages of Christianity, before Rome claimed to be the mistress of all the churches. Many of the copies have never been in her possession, and our translation was made from the original Hebrew and not from the Latin Vulgate, although the translators were careful to compare all the versions; so we are not dependent on Rome for the Bible."

"You have been diligent in learning error," my dear Miss Dabney. "You love this heresy because you do not understand it. You are not aware that Protestantism leads directly from holiness. By undervaluing good works, it encourages sin. It teaches that if a man have faith, sin cannot hurt him. Luther, its great originator, said, 'From God, sin cannot separate us, were we to commit murder and a thousand other mortal sins in a day. Is that your faith?'"

Mary considered for a moment, and then answered, "You see how much safer and easier it is for me to rest my faith on the Word of God than on that of man—on your word or Luther's. I cannot say I believe that Luther ever uttered such a sentiment; but whatever Luther was, and I believe him to have been a holy, just, and brave man, it cannot affect the faith of those who rest on the word of Him who cannot lie; and neither the Bible nor our Church teaches any such doctrine as that you cited."

"Do you imagine, my young friend, that you are capable of understanding all Holy Scripture, and drawing thence a religion for yourself?"

"I have attempted no such thing, sir, further than studying the Word of God, and the instructions of our Church, which say, 'Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required to be believed as an article of faith, or to be thought necessary to salvation.' But surely I can easier understand the Bible, a comparatively small book, and in plain language, than I could arrive at any certainty in the Roman Catholic religion: for to understand that, intelligently, I should have to study many hundred volumes."

"You greatly mistake there," replied the priest; "no religion is so easily learned as the Catholic. Christ said, 'He that heareth you, heareth me,' &c.; which words he would not wish to be understood with regard to those only

to whom they were addressed, but likewise to all who by legitimate succession should discharge the office of teaching; promising to be with them all days, even unto the consummation of the world; thus you perceive that in receiving the doctrine from a priest of the Holy Catholic Church, you may be as sure of hearing the truth as if you received it from Christ himself."

"I do not see how you can object to the teaching of Luther, then," said the straightforward girl, "for that he had the legitimate succession you cannot deny, and by your own authority he could not err."

Mrs. Dabney smiled. The priest frowned and said, "We will speak of that hereafter; meanwhile, the Catholic Church alone has the true marks of the Church of Christ, 'Antiquity, Unity, Sanctity, and Indestructibility.' Your Protestant Church has no martyrs worthy of mention, while the Catholic is rich in the holy lives and suffering deaths of her saints. Behold our noble Army of Martyrs! In the beginning of the Church, in the first three centuries, seventeen millions perished—our older brethren in the faith, all sealing, with their blood, the same Catholic faith which we profess."

"The noble Army of Martyrs of the first three centuries!" exclaimed Mary, forgetting in the excitement, her reserve, "surely they belong to us who hold uncorrupted the great truths for which they suffered. The first, St. Stephen, as well as many others, suffered before the Church of Rome was founded. That sublime passage, 'Behold I see the heavens opened, and the Son of Man standing on the right hand of God,' first taught me what enabled other martyrs to endure; what sustained Cranmer, when he held in flames the hand that had signed a recantation, and gave strength to Latimer and Ridley to exhort each other in the fire, and praise God. Doubtless they too saw heaven opened, and Jesus waiting to receive them."

The enthusiasm with which she spoke, seeming almost to forget the presence of the priest, and the look of high resolve in her blue eyes, marked her doubtless in his mind as one who in the days of the Church's power might have been a fit subject for discipline; or who now, being won, might become a useful instrument to mould more plastic natures.

"The devotion you feel for a false creed," he said, "the ability, the diligence you have bestowed in the study of its legends, had they been rightly directed, my dear young friend, in acquiring a knowledge of the true religion, would have earned for you, and may yet give you a high place in that Holy Church which you now despise. Look at our holy women! What more glorious example for an ardent and noble nature like yours to follow, than the footsteps of those devoted saints whose names shine as stars in the firmament of the Church? Shall I name to you, as worthy of emulation, St. Angela, the foundress of the holy order of the Ursulines, or St. Ursula herself, still more distinguished, or that seraphic Saint, Catherine of Sienna, 'whose piety was,' as St. Ambrose says, 'beyond the strength of nature'? They gave themselves to God, and not only worked out their own salvation, but left, for the benefit of the Faithful, an immense treasure of good works to be dispensed by the Church."

"Mrs. Hackley often reminds us that the Bible says, 'When we have done all, we are but unprofitable servants.'"

"Nay, but"—

Visitors were announced, and Mary gladly availed herself of the opportunity to cut short the conference. In her own chamber, a flood of tears relieved her over-burdened heart, and she gave thanks to Him who had heard and answered her prayer; she did not forget to plead for her mother, who was, she now feared, deeply entangled in the errors of popery. Anxiety chastened the thankfulness she felt on her own account. Perhaps none but an obedient, loving child, who has suffered such sorrow, can realize her grief in feeling that her mother was no longer a safe guide to her. The desolation drew her nearer to God; a new responsibility sprang up in her bosom, and the last few hours seemed to have added the cares of as many years to her life. Aware that she possessed much influence with her mother, she resolved to seek her, and if possible, change her purpose.

Had it not been for Mary's communication respecting the confirmation, Mrs. Dabney's natural repugnance to anything disagreeable would probably have caused her to defer still longer a disclosure she could not but know would be most unwelcome, although she had not anticipated the intense pain it would give her daughter; and as she looked on the silent, weeping girl, always so dutiful and loving, a feeling of regret at her precipitate and unadvised course filled her mind; but the entrance of the priest changed the current of her thoughts, and she called in his aid in her difficulty. Various, however, were her emotions as she remained a silent auditor of the interview. Though vexed for an instant at Mary's manifest aversion to the priest, yet all the fond pride of the mother had been awakened at the unexpected metamorphosis of the trembling girl into the dignified and self-possessed woman. She listened with lively interest and sympathy to her simple, yet firm and consistent answers to his authoritative statements, and had she been, at the conclusion, called on for a decision, she might have drawn back; but unfortunately, as we have seen, the conference was brought to an abrupt termination.

While Mary sought her chamber, the priest remained until the visitors, admonished by his presence, departed. He doubtless was fully aware that he had arrived at a crisis in this interesting case. He could not but perceive that the daughter's bearing and decision were far from displeasing to the mother; but it was not his part to leave to solitary reflection and family discussion, so grave a matter as this. Mrs. Dabney was a proselyte of too much importance not to be secured at any cost. Her wealth, position, and influence rendered it highly desirable to attach her to the true Church. What if she did not now believe its doctrines? There would be time enough to convince her when secured.

When they were again alone, he gently approached the subject, and passed the highest encomiums on Mary. "Her talents," he said, "were of no common order. He admired her spirit; it was a noble, a catholic spirit: she had uttered many truths in their conversation, but she had misapplied

their meaning; he could very soon set her right, he did not doubt; indeed, he considered her already a Catholic."

He had acquired great ascendancy over the mind of Mrs. Dabney, and as she listened again to his blandishments, she was persuaded he only needed time to convince Mary, when she must for very consistency's sake unite herself to the Roman Church. It was easier to repose for the time on the sandy foundation devised by man, than to plant her foot firmly upon the Rock of Ages. The wily father insinuated also that her other daughter was already with them in sentiment. He however enjoined on Mrs. Dabney absolute silence with Mary on that subject, nor did he leave her until he had obtained her promise to that effect, and had added such instructions as he deemed the case required.

When Mary met her mother again, she was suffering from a severe headache, which necessarily precluded conversation, and in the morning she was quite sick; when obeying orders, she said to Mary before she left for school, "Let us not speak of what has passed now, my child, but do not join the confirmation class at present."

The intimacy between Sister Angelica and Marcia, which received so signal an impetus from the history recitation before mentioned, was, much to Lucy's annoyance, vigorously cultivated by the nun. Many were the occasions she improved to distinguish her young and ambitious protégée: and when, soon after, Father Mayhew, the priest most regular in attendance at the Convent, visited the school, she introduced her to his notice with many commendations, as her best history scholar.

"And this too," said the priest, "is the young Doctor of Theology!"

Marcia blushed, and said she was a Protestant.

"O well, you must tell me what you think of us some day. Who knows," lowering his voice, "but you may make a Protestant of me, eh?"

This priest, a man of about forty-five or fifty, was in appearance a fair specimen of a monkish bon-vivant. If he was earnest in commanding abstinence and discipline to those under his spiritual charge, his corpulent, rotund figure and sleek face gave no indication that his own days and nights were spent in acts of mortification. His good-nature and humorous anecdotes made him, with the pupils, the most popular of the priests.

Marcia was not frightened at the prospect of a talk with Father Mayhew—she rather liked it. She liked his easy, familiar manners, and who could say but that the truth, held up even to a Roman Catholic priest, might prevail? She had heard of some being converted, and why might not he? At all events, there was no danger of his proselyting her. Poor Marcia! "Let him that thinketh he standeth take heed lest he fall."

She did not have to wait long for a trial of skill, for on the following Saturday, when she and Lucy were seated apart in the play-ground, discussing their father's last letter, the priest passed them, merely bowing; then suddenly turning, he approached, and shaking each kindly by the hand, inquired with interest after the welfare of their parents.

(To be continued.)

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class matter.

This is the last time we shall refer to some of the books that have been recommended to our readers in recent issues of the Magazine. It has been solely in the interests of our subscribers that any book is mentioned more than once, and what is said of such a work is the sincere conviction of the editor. Every week books come to our office that are not noticed at all because they are either outside our line of work or are unreliable. Knowledge as well as zeal is requisite in discussing subjects relating to the Roman Catholic Church. Our readers have long since learnt to rely on what appears in this Magazine. Hence the advertisements of patent medicines, etc., are rejected.

This month orders will continue to be received for Counselor McCarthy's "Five Years in Ireland—1895-1900." Price, \$1.75. After May 1 the book can be had only from the publishers in London, price \$2.25.

That famous book, Howie's "Scots Worthies," a new edition, illustrated, prepared by Rev. Dr. Kerr, of Glasgow, will be sent for \$1.50.

Father Chiniquy's two great works, "Fifty Years in the Church of Rome" (\$2.25), and "Forty Years in the Church of Christ" (\$2.50), will be sent free for five new subscribers to THE CONVERTED CATHOLIC. Thus the Magazine will go to five persons every month during the year and the person who sends five dollars will receive the books.

Another book of thrilling interest that we recommend is "The Assassination of President Lincoln," by General T. M. Harris, whose fascinating articles on the experiences of a Christian soldier are appearing in this Magazine. General Harris, as our readers know, was one of the Judges of the Military Commission that tried the assassins in 1865. Another chapter of his experience will appear in our next issue. The price of his great work on the Assassination of Lincoln is \$1.50. It will be sent free for two new subscribers to THE CONVERTED CATHOLIC.

As will be seen by reference to the fourth page of cover, Mr. Charles C. Cook, of 150 Nassau street (American Tract Society), continues to supply the works of the late Rev. George C. Needham and Mrs. Needham, and other evangelical books of the highest class. Naturally, we are much interested in the "Experiences of Father Flynn," which first appeared in this Magazine fourteen years ago. Several editions of "Father Flynn" have appeared. The price is only 50 cents, bound in cloth. It will be sent for one new subscriber to THE CONVERTED CATHOLIC.

Many friends have not yet renewed their subscriptions to the Magazine for this year. Doubtless they have forgotten to do so. We hope they will thank us for reminding them. Their subscriptions are needed to carry on the work.

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